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WM. B. FOWLE, EDITOR.

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THE GRADING OF SCHOOLS.

No. IX.

WE shall give but one more foreign authority for the use of pupils as assistants in the management of large schools, and this we select, not only because the pupils were employed in the instruction of others, but because to them the teacher was mainly indebted for the ability to introduce great improvements in the discipline of what had been a notoriously disorderly school. In 1827, the celebrated Dr. Arnold, then the teacher of a private school at Laleham, was invited to take charge of the celebrated classical school at Rugby, in England. This school contained from two hundred and fifty to three hundred pupils, from eight or ten to eighteen or twenty years of age, and, like those of Eton and Winchester, was renowned for its rowdyism and immorality. Dr. Arnold refused to accept the appointment, unless full power was given to him to enforce the discipline necessary to produce a reform, even to the expulsion of half the scholars. He governed the school fourteen years, and made it the model school of Great Britain, and to the management of this school, more than to his literary works, he owes his high and deserved renown. Public opinion in the school was favorable to vice and immorality, and there appears

to have been no respect for authority, no attention to study. After a time, Dr. Arnold came to the conclusion, "that no efforts of individual good example, or of personal sympathy, could act effectually, unless there were something among the boys themselves, to counteract the evils." "He, therefore," says Dr. Arnold, "who wishes really to improve public education, would do well to direct his attention to this point, and to consider how there can be infused into a society of boys such elements as, without being too dissimilar to coalesce thoroughly with the rest, shall yet be so superior as to raise the character of the whole. I am convinced that, in the peculiar relation of the highest form to the rest of the boys, such as it exists in our great public schools, there is to be found the best means of answering it. This relation requires, in many respects, to be improved in its character; some of its features should be softened, others elevated, but here, and here only, is the engine which can effect the end desired." "In other words," says his biographer, "he determined to use and to improve to the utmost the existing machinery of the Sixth Form, or the thirty boys who composed the highest class." "Those," says Dr. Arnold, "who have risen to the highest form in the school, will probably be at once the oldest, the strongest, and the cleverest; and, if the school be well ordered, the most respectable in application and general character." The authorities of the school, therefore, "gave power to the Sixth Form to be exercised over the lower boys, for the sake of securing a regular government amongst the boys themselves, and avoiding the evils of anarchy, or the lawless tyranny of physical strength."

Dr. Arnold went much farther than would be tolerated in this country, and authorized his monitors or *Præpostors*, as he called them, to inflict corporal punishment upon the lower classes. This part of his system has been justly condemned, but the Doctor defended it, and those who doubt whether the time has arrived when the rod may safely be laid aside, will, perhaps, thank us for giving the cream of his argument. "I know full well," says the Doctor, "of what feeling this [aversion to the rod] is the expression; it originates in that proud notion of personal independence, which is neither reasonable nor Christian,—but essentially barbarian. It visited Europe with all the curses of the age of chivalry, and is threatening us now with those of Jacobinism. At an early age when it is impossible to find a true, manly sense of the degradation of guilt or faults, where is the wisdom of encouraging a fantastic sense of the degradation of personal correction? What can be more false, or more

averse to the simplicity, sobriety, and humbleness of mind, which are the best ornament of youth, and the best promise of a noble manhood?" The infliction of bodily pain has diminished as Christianity and civilization have advanced, and as it is and always has been used most by the barbarians who are said to have "the proud notion of personal independence," we shall not attempt to refute the Doctor's first position; and, as to the second, that flogging promotes "simplicity, sobriety and humbleness of mind," we can not imagine any thing farther from the fact. His biographer adds, "whilst he made the Praepostors (monitors), rely upon his support in all just use of their authority, as well as on his severe condemnation of all abuse of it, he endeavored also to make them feel, that they were actually fellow-workers with him for the highest good of the school, upon the highest principles and motives;—that they had, with him, a moral responsibility, and a deep interest in the real welfare of the school. Nothing, accordingly, so shook his hopes of doing good, as weakness or misconduct of the monitors. "You should feel," he said, "like officers in the army or navy, whose want of moral courage, would, indeed, be thought cowardice." "When I have confidence in the Sixth Form," said he, at the end of one of his farewell addresses, "there is no post in England, which I would receive in exchange for this; but if they do not support me, I must go."

The biographer goes on to say, "It may well be imagined, how important this was as an instrument of education, independently of the weight of his own personal qualities. Exactly at the age when boys begin to acquire some degree of self-respect, and some desire for the respect of others, they were treated with confidence, by one, whose confidence they could not but regard as worth having, and found themselves in a station where their own dignity could not be maintained except by consistent good conduct. And exactly at the time when manly aspirations begin to expand, they found themselves invested with functions of government, great beyond their age, yet naturally growing out of their position, whilst the ground of solemn responsibility, on which they were constantly taught that their authority rested, had a general tendency to counteract any notions of mere personal self-importance."

Dr. Arnold seemed to think that, if there was any danger in the course pursued, it was far better to try and prove the young mind at school, than to present no opportunities, and thus to turn the child out upon the world untaught, and unprepared for the temptations which would certainly beset him. "Our

work here," said Dr. Arnold, "would be absolutely unendurable, if we did not bear in mind that we should look forward, as well as backward,—if we did not remember that the victory of fallen man lies not in innocence, but in tried virtue." "I hold fast," he said, "to the great truth, that "Blessed is he that overcometh."

The amount of this testimony is, that a classical school of nearly three hundred boys, in the worst condition was reduced to order, and afterwards made the most moral and best governed school in the kingdom, by the use of pupils as assistants to the master, and this, even when the monitors were authorized to strike their fellow pupils. Almost the only disturbance in the school, arose from this exercise of power, which should never be delegated to monitors, and of which there was less need in the Rugby school than in most others, since there were several able assistant teachers, and Dr. Arnold was invested with despotic power. When will what is good enough for the High Schools of Great Britain, be good enough for the Common Schools of New England.

Any reader in want of further authority for the use of monitors, may find it in the valuable work of the venerable and excellent Dr. John Griscom, on *Monitorial Instruction*, and in the *Manual of Mutual Instruction*, by the judicious and accomplished William Russell, published some years ago.

LIGHT READING. As I believe that the English Universities are the best places in the world for those who can profit by them, so I think, for the idle and self-indulgent they are about the very worst; and I would rather prefer to send a boy to Van Diemen's Land, where he must work for his bread, than send him to Oxford to live in luxury, without any desire in his mind to avail himself of its advantages. Childishness in boys, even of good abilities, seems to me to be a growing fault, and I do not know to what to ascribe it, except to the great number of exciting books of amusement, like *Pickwick* and *Nickleby*, *Bentley's Magazine*, &c. &c. These completely satisfy all the intellectual appetite of a boy, which is rarely very voracious, and leave him totally palled, not only for his regular work, which I could excuse in comparison, but for all good literature of all sorts, even for history and for poetry.—*Dr. Thomas Arnold.*

IMAGINATION OF CHILDREN.

AMONG the defects of the common system of education, perhaps no one is more to be regretted than the neglect of the imagination. The prevalent notion seems to be, that every thing intended for the instruction of children should be reduced to matter of fact, and made tangible to the senses. I recollect that I was once severely reprimanded for asking a little girl, "If five little birds were on a tree, and a naughty boy threw a stone and killed one of them, how many would remain on the tree?" The child very naturally answered, that four would remain. "No," said I, "they would all fly away." My matter of fact friend maintained that there was deception in the question, and its moral tendency was bad. Not so the child; it opened a wide field for speculation, and was a bright spot in the dismal swamp of her school exercises. I always allowed myself such liberties, and besides contriving intellectual games for my pupils, I often endeavored to cultivate, or at least to exercise that love of the marvellous, which exists in every youthful mind, and shows itself in the love of fairy tales, dreams, and other vagaries of the imagination. Once, after having told as many stories as I had patience to create for the occasion, I called upon my little auditors to contribute their part to the entertainment, and the following specimens of nursery notions were the result.

"I dreamp one night," said little Sarah G—, "that I had on my best clothes, and was going to church with mother, when a cow and a calf came up to us, and, after curtseying very politely, the cow said, "Little Miss, I will thank you for your shoes, if you please, for their soles are made of my skin, and the top leather came from my daughter's." Mrs. Cow," said I, "I bought my shoes, and did not steal them; and, besides, I do not feel disposed to take off my shoes, and go to church barefooted." "You can go barefooted, as well as we," said the cow. "You have shoes on all the time," said my mother, "and they grow as fast as they wear away, and I wish Sarah's did the same." "Get away, old cow!" said I, "Get away, you ugly little calf!" And then the cow began to moo, and the calf began to cry, as baby cows do; and then horns began to sprout from my shoe-ties, and legs began to grow from their sides, and the shoe-strings lengthened into a long tail, and in a minute, I was standing on the backs of two

full grown cows, and they began to run, and I began to scream, and I could neither stop them nor jump off, and I continued running on ever so long, till at last, at last—"At last, what?" cried all the children, supposing some dreadful catastrophe was to be revealed. "At last," said little Sarah,—"they stopped, they did, and I awoke, and found that my new shoes were pinching my feet dreadfully, they were."

Little George L. was next called on. "I never can remember my dreams," said George, "but I sometimes wish for things as funny as Sarah's cows. I wished once that I had a nose a mile long, that I might smell all the flowers; and I wished that I had an ear so big that I could hear all the music in the world; and a tongue so large that I could make the Emperor of China hear my voice; and arms so long that I could hug the world." "You would look pretty," said Bobby G., if your body did not change to match; a daddy-long-legs would be a fool to you." "I guess Jack Frost would like to get hold of your long nose," said one. "I guess your umbrella ears would hear something besides music," said another. "I guess your ears would wish your tongue in China," said another." "When you were hugging the world, you would look like an ant hugging a pumpkin," said another, "and I'm puzzled to think what you'd stand on, if you tried to lift it," said a little fellow, whose eyes were trying to get out of their sockets, that they might see all that was imagined.

Now, I could not perceive that the children were likely to be hurt by such an exercise, and it was evident that they were highly entertained. "I wonder," said one of the girls, "what sort of a world this would be, if every one knew what every body else was thinking of." "They would not dare to do any thing," said one. "Yes, they would," said another, "but they would not dare to do any thing wrong." "You mean, they would not dare to *think* any thing wrong," said a third, "they don't like to *act* wrong now, when their thoughts are *not known*." "I think," said Mary B., "that, if we knew each other's thoughts, we should all be good, and never think or do any thing improper." "I'm not so sure of that," said I, "for all our thoughts are known now, and known to ONE who is to judge and punish or reward us, and yet we are not any too good. If the certainty that God knows all our thoughts does not keep us from doing wrong, it is ten to one whether knowing each other's thoughts would do it." "Aint I dood, master," said a little pet child that had climbed upon my knee. "Well she may be!" said George L., "for she don't

have any thoughts, she's such a dot. "I do have thoughts, too," said the little cherub, and I *deam* too, sometimes." "What do you dream?" said I. "I deamed once I was a little white birdy, and I flied up to the sky, and when I was tired, I rested in mother's bosom, and mother had wings, too, sometimes, and flied up with me, and once when she was fainting, I thought I flied up, and lifted her, and kept her from falling, and she kissed me for it." "Blessed little one," said I to myself, "how often have such little white wings borne the parent up to the bosom of her Heavenly Father, and kept her feet from falling and her soul from death!"

A. P. H.

TRUE NOBILITY.

BY ROBERT NICOLL.

I ask not for his lineage,
I ask not for his name,
If manliness be in his heart,
He noble birth may claim.
I care not though of this world's wealth
But slender be his part,
If yes, you answer, when I ask
Hath he a true man's heart?

I ask not from what land he came,
Nor where his youth was nursed;
If pure the stream, it matters not
The spot from whence it burst.
The palace or the hovel,
Where first his life began,
I seek not for,—but answer this,—
Is he an honest man?

Nay, blush not now,—what matters it
Where first he drew his breath?
A manger was the cradle-bed
Of Him of Nazareth!
Be naught, be any, every thing,—
I care not what you be,
If yes, you answer, when I ask
If you are true and free.

"When the corrupt soul begins to love virtue, it may be compared to the dawning of the day, which, at its approach, expels not the darkness instantaneously, but by little and little."

EDUCATION AND CRIME.

WE have received from Philadelphia, a valuable pamphlet, entitled, "Influence of Popular Education, as at present conducted, upon crime, by PAUL SWIFT, M. D. The object of the pamphlet is the same that has been our pole-star for many years, viz., the enforcement of the fact that intellectual education is no defence against vice and crime, and that the one thing needful in all our schools, public and private, male and female, high and low, is moral instruction. After showing that crime has increased more in educated districts than in the uneducated,—in Prussia, for instance, more than in France ; in Scotland more than in England,—the writer says, "The facts we have adduced would seem to point to error in our systems of education as the cause ; an error not casual, but intrinsic, inherent and radical ; an error co-extensive with these systems, and, when uncontrolled by external influences, poisoning the very fruit of the tree of knowledge. We educate the intellectual faculties, while we neglect the moral, which were designed for their government. We stimulate to intensest action the lower faculties, while the superior are left to slumber in inaction. We provide food in excess for the faculties common to man and the brute, while those which were destined to ally man to angels, and to qualify him for the performance of his whole duty to his fellow man, and to his Maker, are suffered to hunger, to languish, and to die." Again, the author truly says, "Though every faculty, whatever its function, bears the impress of the goodness and wisdom of Him who gave it, yet, in man, the lower faculties, when unrestrained by the superior, tend to excess, and in excess there is evil. Strengthened by indulgence, they become debased, and then the intellect, uncontrolled by moral sentiment, and forgetful alike of the soul's origin and destiny, yields to their importunity and caters to their depravity. It is thus that man can and does become more degraded than the brute. In common with the brute, he has the animal propensities ; in both, these seek indulgence, but in man only, when depraved, do they have the aid of superior intellect. Is it not then clear as the noon-day, that the more intellectual faculties are educated, the more is their influence to be dreaded, unless the intellect be controlled and directed by an equal development of the moral powers ? Does the merchant send his ship to sea without a helm ? or does the mariner embark without a compass ? Yet more

unwise is that parent who trusts his child on the stormy sea of life, impelled by a largely developed intellect, while the moral faculties are utterly powerless to direct his course." We have only time to make one more extract, which we commend to the parents, teachers, school committees, and legislators of the Union. "We know that, in many schools, there is a thoughtfulness on this subject, and a small portion of time set apart for moral culture, by reading, by lecture, or by recitation; but even these appointed exercises, we have reason to fear, are often theoretical rather than practical; addressed to the intellect rather than the heart; about morals rather than morality itself, and are thus nearly useless in promoting their end. We know, too, that a salutary restraint is imposed in our schools generally, on all noisy outbreaks or other irregularities, that interfere with the literary exercises. The law, also, requires that the teacher, in addition to his literary ability, should possess 'good morals' and teach 'good behavior'; and some codes even require that 'teachers should exert their best endeavors to impress on the minds of children and youth committed to their care and instruction, the principles of piety, justice, a sacred regard to truth, &c.' But the words of this very code make it obvious that the legislature, which enacted it, did not contemplate that moral culture should occupy the first place in the schools they were establishing. This fundamental error is propagated through parent, child and teacher; through communities and their delegates, the school committees; for few of these think of *moral* instruction as occupying or designed to occupy the first place in our schools. The house is built, the teacher employed for another purpose; each school hour has its own peculiar exercise, and these all, with little exception, pertain to letters or science. The portion of time allotted to each is barely sufficient for the appropriate recitation; teacher and pupils work as in a harness; and the more nearly the school is brought to resemble a well ordered manufactory, the more perfect it is esteemed. Thus the whole day is passed, and there is no time for the moral training we require. If an immorality occur, too gross to be overlooked, or summarily despatched, every minute devoted to its investigation and correction is considered, by teacher and pupils, as so much time lost, or abstracted from the *more important* exercise of the hour. If we feel that there is such a defect; that our children are coming up destitute, to an alarming extent, of that sound moral tone indispensable to their own happiness and to the welfare of the State, let us, without delay,

seek for and apply the remedy, and this, I am sure, is quite in our power ; but we must be in earnest, and our children must see and feel that we are so."

SPECIMENS OF NEWSPAPER LITERATURE,

With Personal Memoirs, Anecdotes and Reminiscences. By Joseph T. Buckingham. 2 vols. 12 mo. Boston: 1850.

A copy of the above described work has been sent to us by our old and esteemed friend the author, and we have read it with the double gratification arising from our regard for the writer, and our deep interest in the subject. To many there may seem to be little in the work that bears directly upon the object of this Journal, the improvement of common schools, but it does not seem so to us. The newspaper press of this country can not be detached from the subject of education, for, without its aid, all attempts at improvement must be vain, and he who expects to obtain an education without great intimacy with the newspapers, may be fitted to live in a college, but not to go abroad into the world. It was on this ground, that, in teaching Geography, we always made more use of the Courier, then edited by Mr. Buckingham, than we did of text books on the subject, considering, as we did, that the books were the mere skeleton, while the passing events of the day, as found in the newspapers, and no where else, were the muscle and the breath of life, without which the books are generally a dead letter. No one can read the work before us without seeing, that from first to last, the newspaper press of this country has been the uniform friend and advocate of liberty and general education, and that our only security for the continuance of both, lies in the generous support of a free press, conducted by such men as the author of the "Reminiscences." We take great pleasure in bearing testimony to the readiness and ability with which Mr. Buckingham, for the quarter of a century that we have known him, has advocated the cause of sound learning and common schools ; and probably, to no paper so much as to the Courier, do we owe the improvements in the manner and matter of education, that have been made.

We feel a deeper interest, however, in the Specimens, from the fact that the whole life of the author is a living illustration

of the advantages of free schools. As far as we are competent to judge, no editor of a newspaper in New England has ever equalled Mr. Buckingham in the use of his mother tongue, and yet we are told in the Preface, that he had no advantages except those afforded by a common district school, and these but for a short time. When, therefore, we are told of the almost infinite importance of the dead languages to a correct knowledge and skilful use of English, we turn unhesitatingly to our author as a living refutation of the error. Indeed, it is a remarkable circumstance that most of the popular editors of newspapers, those whose writings have had the most powerful influence over the minds of our countrymen, have been what, by a sad misnomer, are called uneducated men.

The arrangement of the "Specimens" afforded the author no great opportunity to show his power as a writer, but we recommend the volumes to our readers, and especially to teachers, as a very important work, throwing much light upon the history of New England, and furnishing many things to illustrate and render more interesting the dry historical compends used in our schools. We are glad to see that our author, though not overburdened with what are sometimes misnamed "this world's goods," is cheered in the downhill of life by the confidence and honorable notice of his fellow citizens, and we are persuaded that no neglect, and no expectation of reward or honor will ever prevent him from manfully wielding his powerful pen in the cause of education, liberty and common sense.

"Uncertain gains; continual fluctuations in fortune; absence of all reliance on moral and intellectual principles; a gambling spirit; an insatiable appetite for wealth; the joys of success and the miseries of disappointment, render the life of a merchant vanity and vexation of spirit, and all this is the result of false education."

TEACHERS' INSTITUTES.

WE are still absent from our post engaged in conducting these very important conventions of teachers, but we trust our readers will not discover the fact by anything worse than the occasional delay of publication, arising from the difficulty of transporting proof sheets by mail, with promptness and certainty. As near as we can ascertain, the average attendance at the Teachers' Institutes, this year, is much less than heretofore, and probably the attendance will continue to diminish, until some provision is made for the supply of funds, not only to pay experienced and competent teachers, but to pay some portion of the expenses of the young teachers, who attend the Institutes. The difficulty seems to be, that teachers employed have too often been persons of no more experience than those whom they were to teach, and the latter, feeling that they gain little, are unwilling to be at the trouble and expense of attending a second time. There can be no doubt, also, that much of the teaching at these Institutes is given by men who have some particular system of instruction, or some particular books to recommend, and the fitting of the young teachers for active, and immediate service is only a secondary object. Enough of this is done in Massachusetts to sicken one who has had much to do with books, and it is to be hoped that the proper officer will keep a sharper lookout; but we have no where witnessed so direct an onset as has been made upon the Institutes of Maine at the present season, for the purpose of introducing the series of reading books, and the system of rhetoric and punctuation, lately published by Professor Maudeville. As near as we can discover, one or more agents of the publishers are constantly present at every Institute, often entering as members, and sometimes getting employment as teachers, and so introducing the new system, instead of showing how instruction in reading should be given to children in the common schools. The object of Teachers' Institutes cannot be to supply the knowledge which the young teachers may lack, but to show them how to communicate what they know to children. In the matter of reading, the proper object is to show the various ways in which classes may be taught to the best advantage; but, when one third of the time of an Institute is consumed in enforcing a set of rules for reading or pronunciation, many of which are erroneous, and many unintelligible, or inapplicable to the present condi-

tion of our schools and teachers, the true intent of an Institute is mistaken or perverted, and its popularity and usefulness impaired. In Maine, the Legislature has made a decent, though not liberal provision for the support of Institutes, and good ones she may have. In New Hampshire the provision is less certain, and the operations of the County Commissioners, under the new law, seem to be greatly embarrassed by the circumstance, that, by law, the necessary funds must be raised by the voluntary contributions of the towns, and some towns, not being aware of the real object and use of institutes, refuse to lend any aid. In Connecticut the allowance for the support of Institutes is so mean, that the excellent State Commissioner will never be able to command any teachers but volunteers, or second rate teachers, and the same is true of Rhode Island and Vermont. It is often asked, why should the State expend money to educate teachers, any more than to educate lawyers, physicians and ministers? and many suppose that teachers stand upon the same basis as the other professions. But this not the case. The public schools are required by law, and teachers must be had; but the other professions are voluntary. The very qualifications of teachers are determined by statute, but the State meddles not with the qualifications of lawyers, divines or physicians, who determine the qualifications of their several members by their associations, presbyteries, &c., without recourse to the State. The learned professions, too, hold out some inducement for young men to prepare themselves by a course of study, but the inducement to become a teacher is so small, that very few competent persons are willing to devote themselves to the service. Now, if the schools must be continued; if general education is essential to a free government, and teachers must be had, it is clear that the government must provide them, as it does every thing else that it requires, when no one can be compelled to serve. The case of the School Committees would be very similar, were the citizens to refuse to serve. The members would either be adequately paid for their services, or be compelled to serve by law, to which a penalty would be attached. It has always been our opinion, that this will be the result of our present system. The State already allows the Committee men something for their services, but the allowance is so small, that the best men are not always willing to act, and of course, the schools suffer from defective supervision. It will not be long before the evil will increase, so that instead of Committees, or in addition to them, we shall have a competent superintendent

in every town, who shall do nothing but watch over the schools, and who will be paid for his services. In providing for a supply of teachers, therefore, the State does no more than it is compelled to do, to carry out its own requirements, and the only reasonable fault to be found with it is, that it does not expend enough to secure the end in view. If a small sum were allowed to every one who attends an Institute, the State could require punctual attendance, and perhaps other conditions; but, now, the members come and go when they please, and sometimes act as if they conferred a favor by appearing at all. This remark will apply to Normal schools also; the State will have no hold upon the pupils, until it pays something for their attendance. As it is, the schools are becoming State academies, no better than other academies, producing no better teachers, and having no better security for their services as teachers of common schools.

LOVE YOUR ENEMIES.

Angry looks can do no good,
And blows are dealt in blindness;
Words are better understood,
If spoken but in kindness.
Simple love far more hath wrought,
Although by childhood muttered,
Than all the battles ever fought,
Or oaths that men have uttered.

Friendship oft would longer last,
And quarrels be prevented,
If little words were let go past,
Forgiven,—not resented.
Foolish things are frowns and sneers,
For angry thoughts reveal them;
Rather drown them all in tears,
Than let another feel them.

J. S. [Christian Citizen.]

We are pleased with the possession and exercise of great *physical* power. If our feelings were right, the possession and exercise of great *moral* power would confer a thousand-fold more happiness.

EDUCATION AND PHILOSOPHY.

IF we compare what has been done for the education of man, even in the most enlightened communities, with what remains to be done, the conviction will be forced upon us that education has scarcely yet commenced. If the Creator has bestowed on the body, on the mind, and on external nature, determinate constitutions, and arranged these so as to act upon each other, and to produce happiness or misery to man, according to certain definite principles; and if this action goes on invariably, inflexibly, and irresistibly, whether man attend to it or not, it is obvious that the very basis of useful knowledge must consist in an acquaintance with these natural arrangements, and that education will be valuable in the exact degree in which it communicates such information, and trains the faculties to act upon it. Reading, writing, and arithmetic, which make up the instruction enjoyed by the greater portion of our children, are not knowledge, but merely the means of acquiring it. Greek, Latin, and Mathematics, which many consider the end of education, are only the means of obtaining information, so that, with the exception of a few who pursue the study of physical science, society dedicates very little attention to the study of those arrangements which may be called natural laws. The doctrine now unfolded, if true, authorizes us to predicate that the most successful method of meliorating the condition of mankind, will be that which appeals most directly to their moral sentiments and intellect; and I may add, from experience and observation, that, in proportion as any individual becomes acquainted with the real constitution of the human mind, will his conviction of the efficiency of this method increase.

The next step ought to be, to teach these laws to the young. Their minds, not being preoccupied by prejudices, will recognize them as being congenial to their constitution; the first generation that has embraced them from infancy, will proceed to modify the institutions of society in accordance with their dictates, and, in the course of ages, they may be generally acknowledged and adopted. All true theories have been ultimately adopted, and carried into practice, and I see no reason to fear that the present will prove an exception. The failure of all previous systems is the natural consequence of their being unfounded: if this shall resemble them, it will deserve, and it assuredly will meet with a similar fate. If it be true,

that the natural laws must be obeyed, as a preliminary condition of happiness in this world ; and, if virtue and happiness are inseparably allied, the religious instructors of mankind may probably discover in the general and prevalent ignorance of these laws, one reason of the limited success which has hitherto attended their own efforts at improving the condition of mankind : and they may perceive it to be not inconsistent with their sacred office to instruct men in the natural institutions of the Creator in addition to his revealed will, and to recommend obedience to both. They exercise so vast an influence over the best portion of society, that their countenance may hasten, or their opposition retard, by a century, the practical adoption of the natural laws as guides of human conduct.—*Spurzheim.*

THE BASIS OF PROGRESS.

THE Institutions and manners of society indicate the state of mind of the influential classes at the time when they prevail. The trial and burning of old women as witches, indicate the predominance of wonder over reason ; the practice of wager of battle, and of ordeal by fire and water, show great intellectual ignorance of the course of Providence. The enormous sums expended in war, and the small sums grudgingly paid for education ; the intense energy displayed in the pursuit of wealth, and the general apathy evinced in the pursuit of knowledge and virtue, show the predominance of selfishness and the lower propensities. It is not safe, therefore, to establish institutions greatly in advance of the mental condition of the mass, but the rational method is, first to instruct them ; to elevate the standard of morals, and then to form arrangements in harmony with improved public opinion.

All Communications, Newspapers, and Periodicals, for the Journal, should be addressed to Wm. G. Fowle, Editor, West Newton.

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